Ragam: kAmbhOji { 28th Melakartha Raga Janyam}
  ARO:  S R2 G3 M1 P D2 S  ||
  AVA:  S N2 D2 P M1 G3 R2 S  ||
Talam: Misra Chapu
Composer: Kavi Kunjara Bharathi
Version: Ram Kaushik (https://www.youtube.com/watch?v=AOfjFMJqyo )
Youtube Class: https://www.youtube.com/watch?v=zt6OvFWsS2o
Audio MP3 Class: http://www.shivkumar.org/music/ivanyaar-class.mp3

Pallavi:
Ivan yArO ariyEn sakhiyE yAdonrum teriyEne

Anupallavi:
tiviloLi maNi kaustubhamum aNindu koNDu tEril EriyE singAra bhavani vArAn

Charanam 1:
pAdattil oru mangai pakKattil oru mangai shHtaulabam pUNDa tirumArbil oru mangai
EdukkAi aNindAnO ivan tAn emperumAnO sAdittu nAn sheida tava payanAi vandAnO

Charanam 2:
virinda kamalam kATTi vizhi shen kamalam kATTip-porundu bhuvana mUnrum pUttu kamalam kATTik-karandingu varugirAn ankaruNai tandaruLgirAn tirundavennedirAga tiru sEvai tarugirAn

Charanam 3:
jyOti muDIyilanga sorNak-kuzhai tulanga tEgu kiNkNi mEkhalai iDaiyirk-kulungap-pilAmbarattaip-pOrttip-pEr tirumAmam sAttik-kAdal azhagar pOE kATSi tandaruL mUrti

Meaning: (Adapted from https://periscope-narada.blogspot.com/2013/10/a-padam-by-kavi-kunjara-barati-ivan-varo.html )
This is one of the 37 songs from the azhagar kuRavanji. This song depicts Princess Mohanavalli and Lord Vishnu. It is a padam, “a rhapsody for revelry in music and dance recitals”, and a product of ca. 18th century. The rulers in South India encouraged its growth. Padams in general are light, lively, and pleasing. They are usually love songs elaborating an emotion associated with a visit of the nayaka (hero) with nayaki (heroine) or the absence of it and the resulting despair. In this particular padam, the nayaki is asking her friend about the identity of the nayaka that seems to appear in front of her.

The heroine (of the musical daru: “azhagar Kuravanchi”, Princess Mohanavalli) here is in love with Lord Vishnu. She watches the procession of the Lord azhagar. She is always thinking about Him while awake as well as when asleep. When she is awake and in the company of her female friend, her Lord seems to appear in front of her. She could not believe it. Hence she is asking her friend about the identity of the image that appears to her. She sees the Lord wearing sparkling jewels and riding a chariot. She also recognizes a lady at his foot (a likely reference to bhudEvi), known as nilamagaL in Thamizh VaishNavite liturgy, and one (srIdEvi, also known as alaimagaL or Lakshmi) in his chest which is adorned with a holy tuLasi garland. She thanks her good fortune and revels in seeing Him.

Sahityam: Ivan yArO ariyEn sakhiyE yAdonrum teriyEne
Meaning: Who (Ivan) is this (yArO) person, O friend (sakhiyE)! He does not look familiar (ariyEnE). I don’t know anything (yAdonrum teriyEne) about him, my friend (sakhiyE)!

Sahityam: tiviloLi maNi kaustubhamum aNindu koNDu tEril EriyE singAra bhavani vArAn
Meaning: He is bearing (anindu) on him (tivil) a shining (oli) kaustubha (kaustubhamum) gem (Mani) … He comes (vArAn) in a glamorous procession (tEril EriyE) riding a chariot (singAra bhavani).
He has a third maiden in his chest (tirumArbi) which sports a cool tulasi garland (shItu tulabam konDA) [Note: Reference to Goddess Lakshmi, SriDevi, who sports in the chest of the Lord]

Sahasram: EdukkAi anNindAnOivan tAn emperumAnO sAdittu NAn sheida tava payanAi vandAnO
Meaning: Why (EdukkAi) is he wearing all these (aNindAnO)? Is he (ivan tAn) my Lord (emperumAnO)? Did he come (vandAnO) just to reward (sAdittu) my (NAn sheida) penance (tava payanAi)?

Pallavi:
Ivan yArO ariyEn sakhiyE yAdonrum teriyEne

Sahasram: Ivan yArO ariyEn sakhiyE yAdonrum teriyEne
Meaning: Who (Ivan) is this (yArO) person, O friend (sakhiyE)! He does not look familiar (ariyEnE). I don’t know anything (yAdonrum teriyEne) about him, my friend (sakhiyE)!

Anupallavi:
tiviloLi maNi kausthubhamum aNindu koNDu tEril EriyE singAra bhavani vAvArAn

Sahasram: tiviloLi maNi kausthubhamum aNindu koNDu tEril EriyE singAra bhavani vAvArAn
Meaning: He is bearing (anindu) on him (tivil) a shining (oli) kausthubha (kausthubhamum) gem (Mani) … He comes (vArAn) in a glamorous procession (tEril EriyE) riding a chariot (singAra bhavani).
Meaning: Why (Edukkai) is he wearing all these (aNindAnO)?
Di did he come (vandAnO) just to reward (sAddita) my (nAn sheida) penance (tava payanAi)?

sahityam: Edukkai aNindAnO ivan tAn emperorAnO sAddita nAn sheida tava payanAi vandAnO

Meaning: Who (Ivan) is this (yArO) person, O friend (sakhiyE)? He does not look familiar (yArO) person, O friend (sakhiyE)!

Sahityam: Ivan yArO ariyEn sakhiyE yAdonrum teriyEne

Meaning: Why (Ivan) is this (yArO) person, O friend (sakhiyE)? He does not look familiar (yAdonrum teriyEne) about him, my friend (sakhiyE)!